1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

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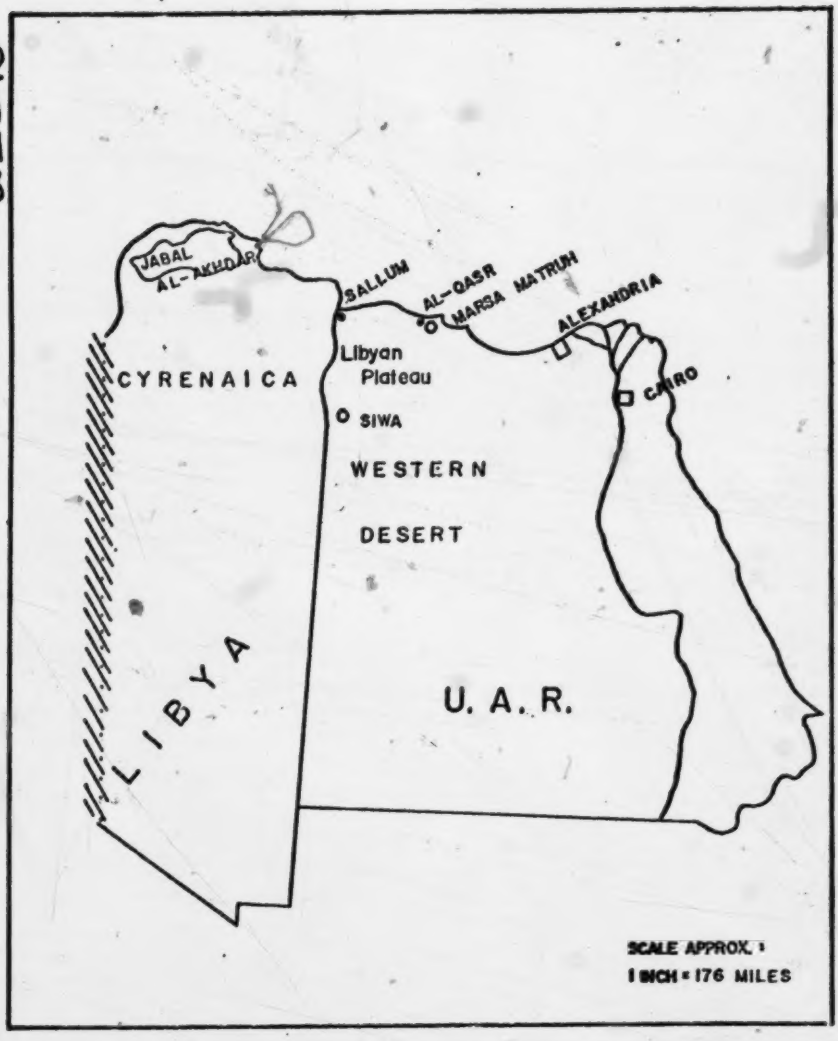

EGYPT AND CYRENAICA

FIGURE 1

312 cisterns spread throughout the Western Desert. Many of them are still used by the Bedouins for watering their livestock. The southernmost part of the catchment area provides grazing for sheep. Northward near the coast, where the soil deposit permits, barley is cultivated.

311 The Bedouins divide al-Qasr into "the good life"
823 (ma'isha simha) on the coast, and "the bad life" (ma'isha
[103] wihsha) in the desert. Ma'isha simha consists of two zones: the shatt or sahil (i.e. "the coast," "as far as one can still see the sea"), and the area of shaīr wi mar'a ("the barley and pasture area"). Ma'isha wihsha is the zone beyond the plateau where nothing grows, the daf'a or sibta ("uncultivable
•361 land which is sandy and stoney"). All of the Bedouins of al-Qasr are settled permanently either on the coast or just south in the barley and pasture area. Nomadic and semi-nomadic activity disappeared generations ago in this part of the desert.

823 When the Bedouins speak of al-Qasr, they are referring
103 to an area which is traditionally defined. When the Egyptians
131 speak of al-Qasr, they are referring to a "village" only recently incorporated. The difference is a substantial one and not merely a difference in dialect. The Bedouins use the term mintaqit al-Qasr ("the area, or territory, of al-Qasr"): the Egyptians say qaryit al-Qasr ("the village of al-Qasr").

000 As the Bedouins view it, the Western Desert is the watan

131 view it, the Western Desert is the watan 28
619 ("homeland") of the Awlad 'Ali tribe, and is subdivided into
631 tribal zones each referred to as a mintaqa. Mintaqit al-Qasr is part of mintaqit qabilit 'Aishaibat (i.e. "the area of al-Qasr" is part of "the territory of the 'Aishaibat tribe").
131 Each tribal mintaqa is further broken down into contiguous
619 parcels of land belonging to lineages, and these are also
* 613 referred to as mintaqa; for instance, there is mintaqa
631 'ailit Ma'fas, i.e. "the territory of the Ma'fas family."
[423] In the al-Qasr segmentary lineage society, genealogical ties and local ties are coincidental. The boundaries of al-Qasr are defined by the agnatic lines of the 'Aishaibat tribe and include the sahil and sha'ir wi mar'a zones.

• 361 To the Egyptians, a qarya ("village") is a nucleated
631 cluster of permanent dwellings with some degree of social integration: al-Qasr is a qarya for administrative matters. The Bedouins, who think in terms of kin-based residence groups, tribal boundaries, and political and economic symbiotic relations, see the Egyptian qarya as only a sector of al-Qasr. They refer to this sector as the 'izba, i.e., "farm" or "rural settlement." The 'izba is land fertile enough to support a secure and sedentary life. "The 'izba," the Bedouins say, "is the seed of the madiina" (city).

[121] For my own purposes, the Bedouin sense of al-Qasr is
[131] the more useful concept. Al-Qasr is all of the territory of the 'Aishaibat tribe. Situated at 31°N and 27°E, al-Qasr is

361 directly on the Mediterranean coast. The 'izba sector is
631 just 14 kilometers due west of Marsa Matruh, and about 300
131 kilometers due west of the coastal city of Alexandria.

161 In 1960, the population of the whole Western Desert
162 was 98,000, the majority being of Bedouin stock. Considering that Egypt is a country with a 2 - 1/2 per cent rise in birth rate per year, the desert population would have been about 127,000 in 1965 when I was in the field. The town of Marsa Matruh, which is the capital of the Province of Matruh (formerly the Western Desert Province) has a population of about 7,000. With increasing economic and political concern for the desert provinces and the oases, this number should continue to rise.

131 Mintaqit al-Qasr (see Figure 4) is an area which measures about six kilometers from east to west along the sea, and about ten to fifteen kilometers on a north-south line extending into the desert as far as the Libyan plateau. The
162 population of al-Qasr is less easy to determine. In 1960, al-Qasr, by official count, consisted of 225 families, 595 males and 749 females, or a total of 1344 souls. Al-Qasr, as
[631] the Bedouins define it, includes the garya and six other demographic sections separately defined by the Egyptian government. The population of this al-Qasr is 2,996, 1,287 males and 1,709
[114] females. There is reason to doubt any census figures of the al-Qasr area because the Bedouins are reluctant to reveal their

1, [See p. 67--Analyst]

162 true numbers. As recipients of aid programs, their rations
114 are based upon the number of members per family. For these
[657] purposes, they are anxious to present as high a population figure as possible. They exaggerate their livestock count in order to receive more fodder, and, at other times, underestimate their numbers to escape taxes.

162 For purposes of this study, the Bedouin population of
161 al-Qasr is about 1,500 to 3,000. Most of this population lives
•361 on the coastal area and in the cultivable wadi areas. The remainder is scattered south of the plateau region, near the
621 desert proper. The 'izba sector of al-Qasr may be described
*613 as a nucleated cluster or settlement, but due to the nature of the Bedouin segmentary lineage system, with its relatively autonomous kin-based residence groups, this sector lacks the usual degree of social interaction and integration associated
621 with the village or hamlet. The 'izba might be described as a
*613 multi-nucleated settlement or cluster. Each lineage has its
423 own mintaqa. Each mintaqa usually has a small dry-goods store
631 owned and operated by a lineage member and catering chiefly
443 to his own lineage-mates. Water and land in the 'izba sector
423 are individually owned. In the barley-pasture area, rights
*613 and privileges of ownership are vested in the corporate group,
621 even though the Bedouins and the government claim that tribally
423 owned land is illegal. All land boundaries, whether a mintaqa or an individual's plot, are well-marked and well-known. The

423 boundary marker is usually a pile of stones, a tree, a wadi, or, a line recorded on paper by two parties and given to a third to hold in case of future differences of opinion.

342 In the extreme southern pastoral zone, there were few
•361 permanent houses but with new government land registration
[656] laws the number is increasing. The settlement pattern in this area might be characterized as a scattered homestead type, "homesteads" being defined as tents or houses whose location is permanent. Tents are seldom, if ever, moved these days even
[657] during a heavy rainy season. This is because barley production has increased, and, mainly because government aid programs supply fodder for the sheep. Bedouin shepherds in the pasture area change dwelling places, but only to move their tents from their winter protective hiding places out into the open for the springtime, or to move from their tent into the stone house for the cold, rainy winter. In either case, no real change in location is involved.

342 The tent is called bait al-'Arab ("house of the Arabs"). There are two types: the bait al-saif ("summer house"), and the bait al-rabi'a ("spring house"). The summer tent, made of "gunny" and flour sacks sewn together, is for protection from the sun. The spring tent is the real Bedouin tent. It is
[286] woven from the wool of the sheep and camel hair, and is used
[237] during the winter. Most Bedouin now say that they cannot afford
[435] the 125 Egyptian pounds (1 pound = $2.80) which the bait al-rabi'a costs to make or buy.

History of Settlement in al-Qasr

173 [166] [175] 173 *613 [912] The settlement of al-Qasr took place about 200 years ago when the Awlad 'Ali first came to the area from Cyrenaica. No historical documentation for this period exists. The various versions which the Bedouins offer are both vague and ethnocentric with reference to lineage. A point of consensus is that the zone was first claimed by Abu Mahjuba who built a large fort (qasr = "fort" or "castle") near the coast. The Bedouins say that Abu Mahjuba settled in the area of al-Qasr because "he knew good land when he saw it." He belonged to no one lineage, "he was 'Aishaibi only." All of the lineages of al-Qasr claim that their ancestors came with Abu Mahjuba and settled on the land at that time. Abu Mahjuba has been mythologized: he belongs to all of al-Qasr, a symbol of local group solidarity and fraternal equality.

173 •361 [198] Al-Qasr represents the end of nomadic life for the 'Aishaibat tribe. According to the Bedouins, each tribe and lineage took that part of al-Qasr which it preferred. If the members of the segment wanted to grow vegetables, they took land on the coast; if they preferred the "old way of life," they set up their tents in the sha'ir wi mar'a area and raised sheep. "Everything was fine," they say, "there were no land registration laws--a man was free." Al-Qasr was settled [619] "after the wars" (with the Hanadi), and it was only then that the Awlad 'Ali broke up into tribes. The 'Aishaibat took the

173 land along the coast: "This land was free, and the man who
•[36] planted on it owned it. We call this (method of claiming land)
[425] wad'a-l-id ("laying on of the hand," i.e. seizure). There was
[423] plenty of freedom in those days. A man could farm or keep animals." Planting and caring for the land is not novel to the Bedouins of al-Qasr.

423 The Bedouins claim that the pattern of land distribution
425 established during the time of Abu Mahjuba prevails today.
656 Further, they say that these rules will never change, no matter
[178] what laws come out of Cairo: "Land registration can mean nothing where the tribes are concerned, for no Bedouin would be willing to take the land of another Bedouin. The government forces us to register our land so that it can be stated in the newspaper that they are giving the Bedouins land."

*613 The relationship between ecology and lineage territory
423 is not striking, such as in the case of the Cyrenaican Bedouins
182 of Libya (Peters 1960). In most cases, lineage territories run on a north-south line cross-cutting the coastal garden and southern pastoral zones. Hence, lineage territories are, generally, ecologically similar rather than contrasted. However,
*613 there are exceptions. 'Ailit Shraif lineage (see Figure 3a
423 below), at the western end of al-Qasr's 'izba sector, settled
182 there "because of the abundance of underground water in this
241 area: the ground is rocky here and the water comes out fresh
[312] like the Nile." Their founder, Sayyid Shraif, "specialized"
[36]

*613 423 182 241 [312] in farming, and he found this land "good for raising mint and vegetables." To the southeast of the 'izba, the lineages of Lazumi and Ma'fas found the land suitable for barley and grazing. This area is rain-fed. There are no wells and so vegetable crops are not possible here. The members of these lineages say that their ancestors were "real" Bedouins in Cyrenaica, and did not wish to become farmers in Egypt. It *613 182 184 241 is interesting to note that the Lazumi and Ma'fas are the richest lineages in all of al-Qasr. They were, perhaps, better able to maintain the traditional style of life which all of the Bedouins claim is "the best." But all Bedouins of al-Qasr depend to some degree upon horticulture or arboriculture. [231] And most families own a few sheep or goats. Both Lazumi and Ma'fas garden in their coastal sections, and Shraif members own sheep.

656 423 Land registration has a history in the Western Desert. The government attempted it a number of times, but with little success until 1959 when the General Desert Development Organization (GDDO) undertook its program of land reclamation. But the *361 342 178 Bedouins were settled long before this. In al-Qasr, the Bedouins began to erect permanent stone dwellings on the land about the time of the First World War. In the Matruh area, elder informants agree that before 1914 the Bedouins lived in tents outside the 361 648 town area. When the British came, they began to move into town. Many of the Bedouins built houses in Matruh between the years

361 1925 and 1930 because, as they point out, the British
648 administration provided employment for "the poor Bedouin."
361 The wealthier Bedouins who owned camels and large numbers of
556 sheep remained in the desert. Just the reverse is happening
178 at the present time. The rich men who see the advantages in business, and the comforts which Matruh offers, can also afford the change of residence or the maintenance of two residences.

175 In 1922, the Egyptian government first registered land
423 in al-Qasr. At this time, they sanctioned the tribal division
657 of territory which existed. There was no attempt to force political integration upon the Bedouins. Egypt has never had a nomad problem as have other Middle Eastern countries. The history of Egypt is essentially the history of the Nile Valley. Consequently, it is not odd that we find no mention of the Awlad 'Ali in the historical record. The Bedouins of the Western Desert were resigned to their place in the desert, and the central government saw no particular advantage or disadvantage in this.

423 Concern for the Bedouin minority in Egypt emerged only
648 with nationalistic programs of modernization. In 1954, the Fourth United Nations Social Welfare Seminar for Arab States in the Middle East convened in Baghdad. From this meeting came some general recommendations for dealing with the problems of the Bedouin. The major proposal was calculated to transform

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
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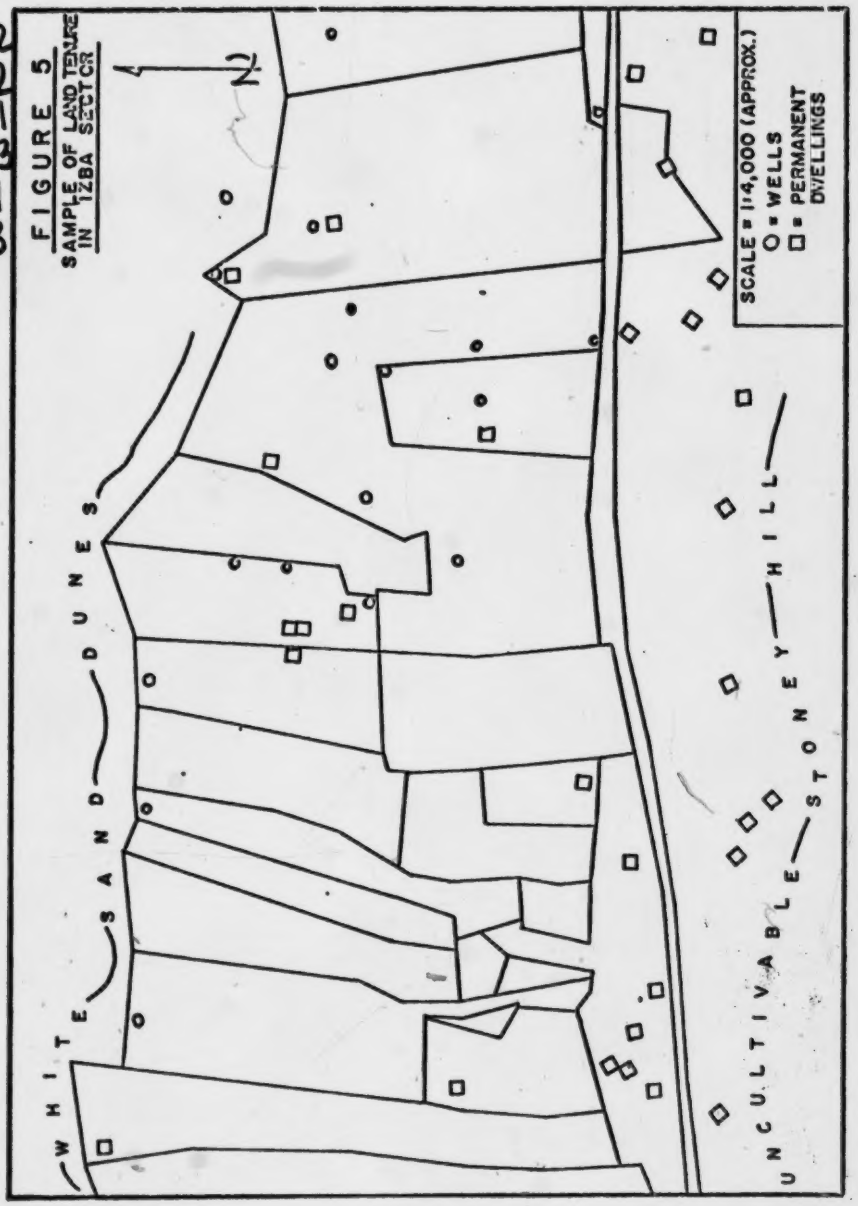
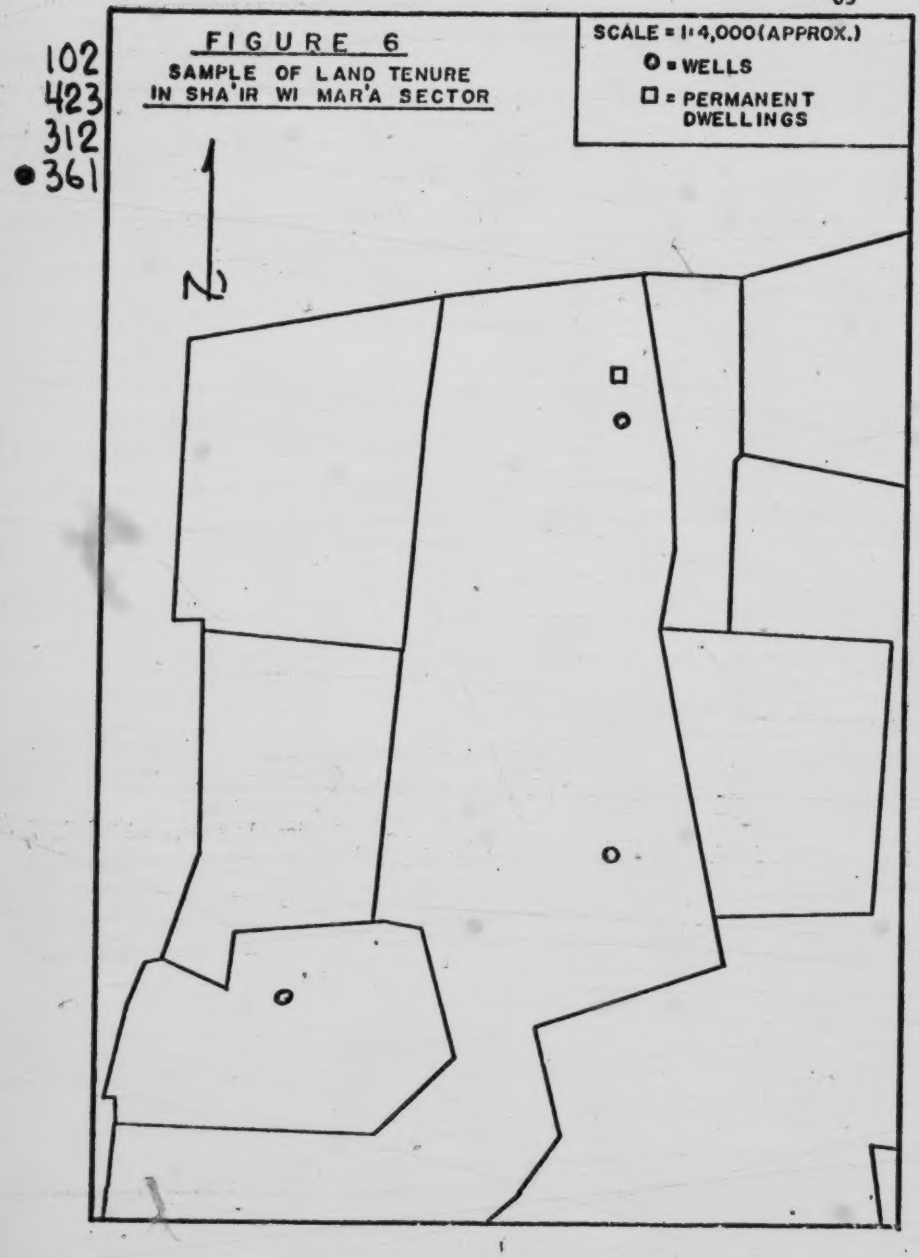


FIGURE 5
SAMPLE OF LAND TENURE IN IZBA SECTOR

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat



Yet, even when the problem of role definition was solved, it was still difficult to follow closely all aspects and phases of any particular dispute. This was mainly the result of the semi-nomadic nature of the population. In settled communities, the anthropologist usually finds himself in the midst of the social life of the community. He might not be a part of it, but at least a major portion of it is happening around him. In the case of nomadic or semi-nomadic populations, the situation is different. There were no large tribal concentrations in the area. The largest residential unit was the camp, and it consisted of no more than thirteen tents which changed in composition quite rapidly. In one camp, out of the thirteen tents which were there when I joined, only six remained unchanged by the time I left three months later. Originally I had planned to stay in the small village of El-Hammam, which was believed to be in the tribal route of the major tribal segment in the area. It took me only a few weeks to realize that the tribal segments did not follow any definite migratory route, and for more than four weeks I saw nothing of the life of the group more than the few individuals who came occasionally to the small settlement to buy tea or sugar, or to catch the train to Alexandria. It was then that I decided to leave the settlement and live with the camp. My stay in the camp was very insightful as far as information about the daily activities of the camp members and the relationship between the camp and other tribal segments in the area. But the camp was a very small group and fairly isolated. Besides, there was no way of knowing how typical that camp was to the other camps in the area. I finally decided that the best strategy was to live with a number of camps in the surrounding area for relatively short periods of time, making my base of operation a relatively settled camp in close proximity to a number of other camps.

613 Written agreements such as the above are becoming more common in
625 the area. The need to have the responsibility of the vengeance group
[198] or the Amar recorded and the names of its members listed stems from the
[361] increase in the geographical mobility of individuals and separate house-
[464] holds seeking jobs with the government organizations in the area or with
the various industries in the towns and cities outside the Western Desert.
233 The uncertainty of pastoral nomadism and the delicate balance which exists
178 between pastures, animal population, and human population is pushing an
182 ever-increasing number of people to abandon the way of life which they
had lived for generations. Animals are extremely important to sustain
233 the pastoral life of Awlad Ali. Once the balance between the pasture and
182 the animal population is upset by a draught, a segment of the human popu-
731 lation has to make new adjustments. This adjustment is first made by
166 moving with one's flocks to areas in the Delta or in the Cyrenaica region
of Libya. This is a short-term adjustment, however, and cannot be con-
tinued for long periods of time. Pastures in the Delta have to be pur-
chased, and in most cases the owner of the herd has to sell part of his
[619] herd to feed the rest. The Cyrenaica pasture is very limited and re-
stricted by the strong tribal control of the Cyrenaica Bedouins, who in
general are not friendly with many of the tribal segments living in the
233 Egyptian Western Desert. If the draught continues beyond a certain time,
731 the individual owner of a herd may find himself forced to sell the herd
464 and seek other modes of subsistence in the form of part-time or full-time
434 employment as a semi-skilled or unskilled worker with the government or
182 industrial organizations. Such jobs are usually viewed as a temporary
source of income to help the individual and his immediate family live

613 individuals. He settles disputes among them and represents them in their
[627] disputes with outsiders. He is also the spokesman of his Bait in all matters involving the relationship of the Bait with the other tribal segments. He is responsible for the collection of the bloodmoney from members of his Bait and has the authority to confiscate property of individual members who refuse to pay their share. When a member is financially unable to pay his share, the Aqila is expected to pay for him and collect at a later time when the member is in a position to make such payment.

613 428 178 Originally the position of the Aqila was a hereditary one with the position passing from father to son. However, in recent years the rigidity of the patrilineal descent as the basis of succession to the position of the Aqila has been modified radically and other principles of selection have been introduced. The working of the principles underlying the selection of the Aqila will be analyzed in detail in the following chapter through the close examination of one of the major legal cases which occurred during my stay in the area.

613 [423] Thus each Bait is a division of one of the Eilas and this has its place in the formal tribal system. It constitutes a group with definite usufruct rights to land and a formally recognized leadership.

621 [613] But the actual residential units in which Awlad Ali live are not baits but parts of them in the form of separate camps or "nagei". The camps constitute the primary communities of Awlad Ali. A camp consists [594] of a number of tents ranging from four to twelve. Each tent is usually occupied by one nuclear family of a husband, his wife and children. In [595] cases of polygynous marriages, each wife usually occupies one tent with [361] her children. Each camp is separated from the next one by a distance which ranges from two to ten kilometers.

621 which ranges from two to ten kilometers. The camp coincides with the
233 herding unit. The herd of the camp is usually grazed as a unit, often
621 by a paid shepherd hired by the members of the camp as a whole. Origi-
233 nally the camp moved as a unit for grazing. This was essential in the
621 era of the tribal warfare and raiding where the security of the herd
361 and that of the people depended on such collective movement. In a type
178 of organization adapted to periodical movement, the camp offered the optimum sized community: small enough to permit easy movement and large enough to offer the kind of protection which individual families could
621 not have offered. In this era the camp seemed to have been a closely
178 knit group. Many of the informants still remember the time when the
622 camp was under the strong control of the headman who made the major de-
361 cisions of where and when the camp should move. It was those decisions
233 that determined the safety and the security of the group. The headman had strong authority over members of his camp. Such authority was based mainly on his ability to exercise valid judgments as to whether or not the group should move and the route that it had to take if movement was decided upon. At the present time, and with the diminishing of raiding and tribal warfare in the area, the authority of the headman seems to have diminished along with it. The camp appears at the present time to be mostly a residential unit with minimal leadership and with a rapidly changing composition. Different families join the camp at different times during the year.

621 Although the membership of the camps is drawn from the bait, a camp
613 does not, in terms of its genealogical composition, make up a descent segment of that Bait. The membership of a camp is based on a completely

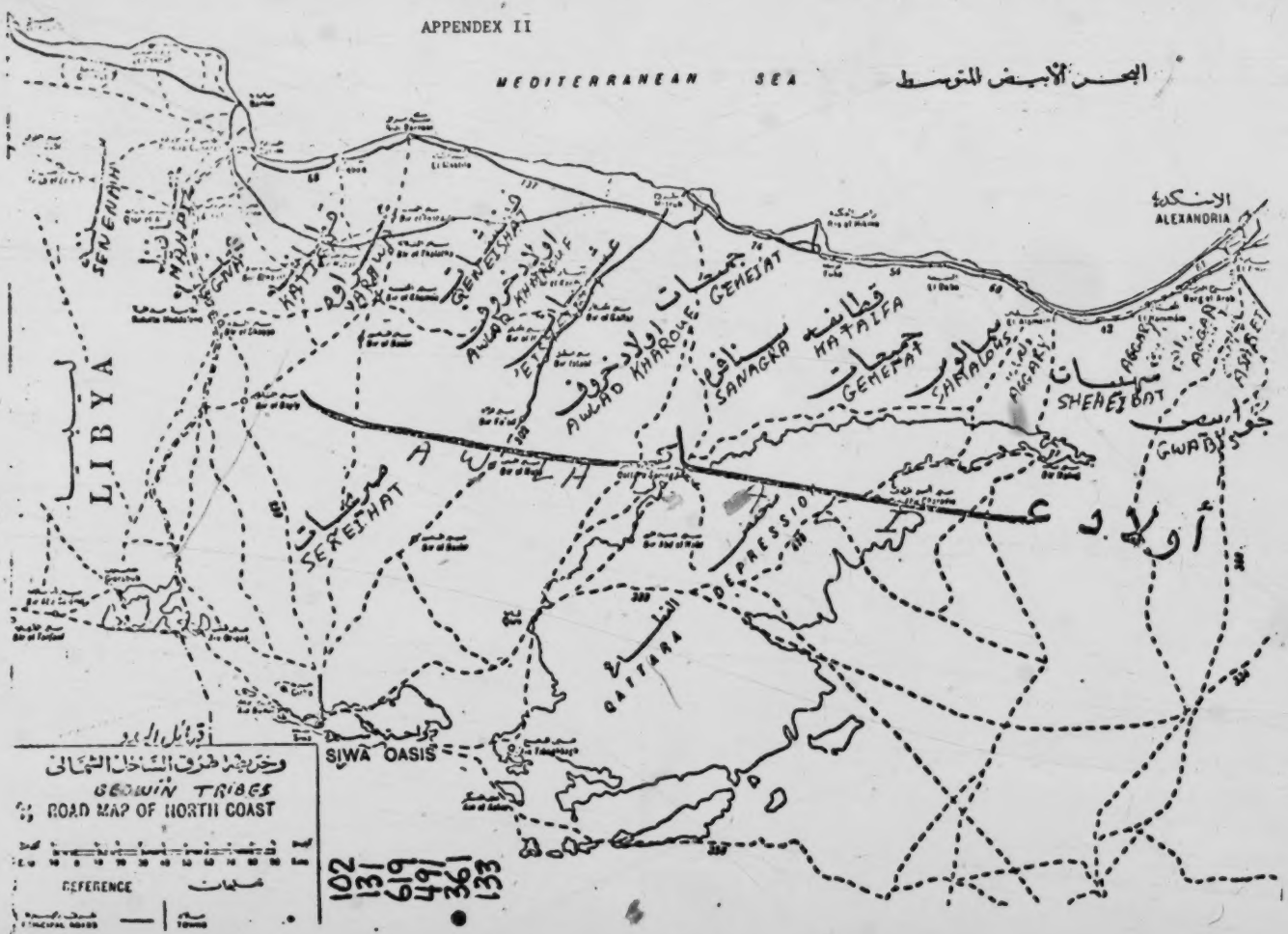
622 554 His main function is to manage the affairs of the village, apprehend crininals, report and register births and deaths, collect taxes and represent the government in all matters involving the relationship between the government and his village. Because of his position as the [661] representative of the govrernment, he usually enjoys a considerable amount of power which, over the years, many omdas have used it to obtain personal benefits.

361 631 In 1958 the committee appointed for the examination of the possibility of applying the system to Awlad Ali noticed that villages in the sense of a compact settlement similar to that existing in the rural area simply do not exist in the Western Desert region. There are a few settled communities in the area but they are scattered homes or a few stores. These communities have no identifiable boundaries or administrative existence. The area as a whole is divided into ten administrative districts, each having a police station. These districts correspond to the old Senusia Zawyas which played an important role in [795] [175] maintaining order in the era until the First World War. Until that time the area was divided into fourteen zones each of which was under the jurisdiction of one of the zawyas. The zawyas were mainly religious centers, or shrines, inhabited and directed by a member of the Senusi order of Cyrenaica. The role of the head of the zawya was to teach the Qoraan and spread the teachings of the Senusi order. One of the ways [794] the zawyas attracted followers was through distribution of food and clothing to those who joined it. The zawyas also provided places of [798] refuge for those who needed protection since no one could force his way into the sacred zawyas. Because of their religious position which put

795 Because of their religious position which put
195 them outside the tribal structure, the leaders of the zawyas played a
627 significant role in mediation and settling disputes between various tri-
793 bal segments. At their disposal was their ability to ostracize anyone
[626] who did not abide by their decision from the zawyas, which meant depriv-
ing him from all the benefits, social as well as religious, that membership in the zawyas offered.

795 After the First World War when the British replaced the Turks as
195 governors of the area, the zawyas were closed and the religious leaders
177 ordered to leave. The zoning established by the zawyas existed, however,
[648] and was used as the basis for the redistricting of the area. Police
[631] stations replaced the religious centers. From the standpoint of the tri-
[625] bal population itself, the districts have no psychological or political
619 reality. The zawyas were originally established in the areas of tribal
634 concentrations. But the area itself did not have any political identity.
[795] The only reality from the standpoint of the inhabitants was the tribal
[361] reality and affiliation which cut across many of these districts. Many
of the tribal segments inhabiting one district were and still are hostile
177 to one another. To transform the zones into administrative districts and
634 to establish one office of leadership for the whole district was to im-
619 pose a political unity nonexistent among the tribal segments inhabiting
[622] the district. To avoid this difficulty, the government supplemented the territorial principle of the omda system in the rural area with the principle of tribal representation and came up with a system which seems to suite the situation in the Western Desert. For each of the districts, a list of all tribal segments which habitually occupy the area and whose tribal land is located within the district, is made. The most powerful

APPENDEX II



2: Mohsen E.O-5 (1958-1966) 1971 MT9 Libyan Bedouin MT9
Awlad Ali

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

savants, and later at Mecca. He is said to have been an eloquent and inspiring leader and he was evidently an able organizer. Unlike his father the Grand Sanusi and his nephew Sayyid Ahmad al-Sharif he has left no writings behind and he seems to have had less interest than they in literature and speculation. He lived an austere life and was considered by his followers to have been a saint and worker of miracles as great, or greater, than his father.

The Order expanded considerably under Sayyid al-Mahdi's leadership, particularly into the Sahara and the Sudan, and its greatly extended missionary enterprises demanded his personal attention. The conversion of the heathen and semi-heathen tribes of these regions created political problems and the trading activities of the Order required organization. The trade routes through the Libyan oases to the coast had increased in importance since the rise of the Sudanese Mahdi in 1881 had closed the Nile route. Personal direction was difficult from Jaghbub, so in 1895 Sayyid al-Mahdi moved the seat of the Order to Kufra, a more central position than Jaghbub in the theocratic empire being slowly built up. He first went to live at the zawiya of al-Ustad but shortly afterwards built a new zawiya, in which he resided, on a site which became known as al-Taj. He departed from Jaghbub amid the lamentations of his followers, only some of whom he was able to take with him to Kufra, leaving the rest behind at Jaghbub, with his nephew al-Sayyid Muhammad 'Abid as his titular representative there.

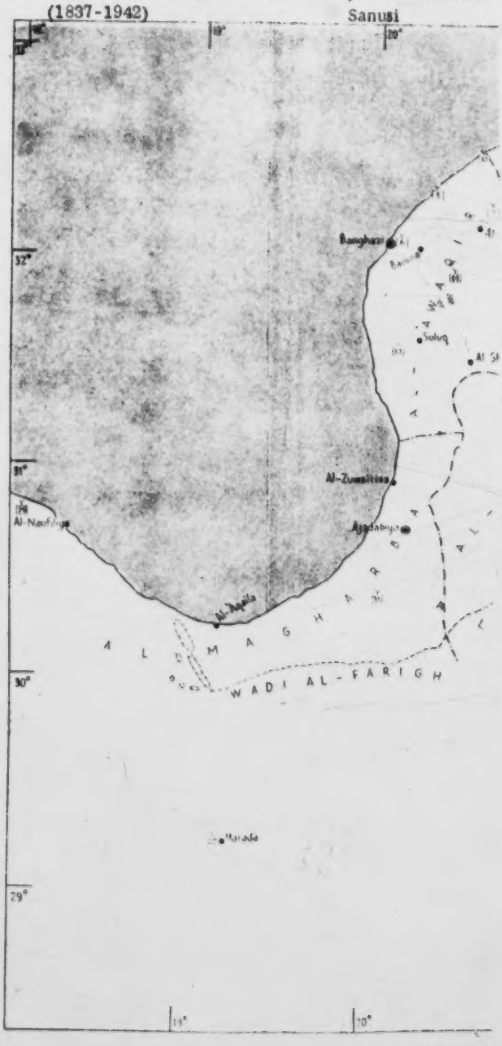
There are few places in the world so remote as Kufra oasis, but it was at the centre of the Sanusi empire and the meeting-place of a number of important desert routes. Before Sayyid al-Mahdi made it the seat of his Order, Kufra had been little more than a watering place for caravans and the centre for the wandering Tibbu tribes of the region, though the Zuwaya of al-Jikharra went there each year to collect dates. It now became an emporium through which caravans were constantly passing and exchange was carried on. The Sanusiya profited both by directly engaging in trade and transport and through customs dues.

The little village of mud and palmwood houses at al-Taj also became a centre of religious life and propaganda. The missionary efforts of the Order intensified all over Fazzan and into

.3t Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

KEY

102 1. al-'Arq
133 2. al-'Arqub
131 3. Asqafa
4. Aujila
• 361 5. al-'Azziyyat
619 6. Banghazi
7. Bishara
8. Dariyana
9. Darna
10. al-Fayidiya
11. al-Hamama
12. al-Haniya
13. al-Huwaiz
14. Jaghbub
15. Janzur
16. al-Jarfan
17. al-Jikharra
18. Khashm Rzaiq
19. al-Libba
20. al-Makhili
21. Mara
22. Marada
23. al-Marassas
24. Maraziq
25. al-Marj
26. Martuba
27. Mirad Mas'ud
28. Msus
29. al-Naufiliya
30. al-Nayyan
31. Qafanta
32. Qarabarbi
33. al-Qasrain
34. al-Qasur
35. al-Qatafiya
36. Shahhat
37. al-Tailimun
38. Talmaitha
39. Tart
40. Taukra
41. Umm Hafain
42. Umm al-Razam
43. Umm Rukba
44. Umm al-Shakhanab
45. al-Zawiya al-Baida



[facing P. 34, A]

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3: Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
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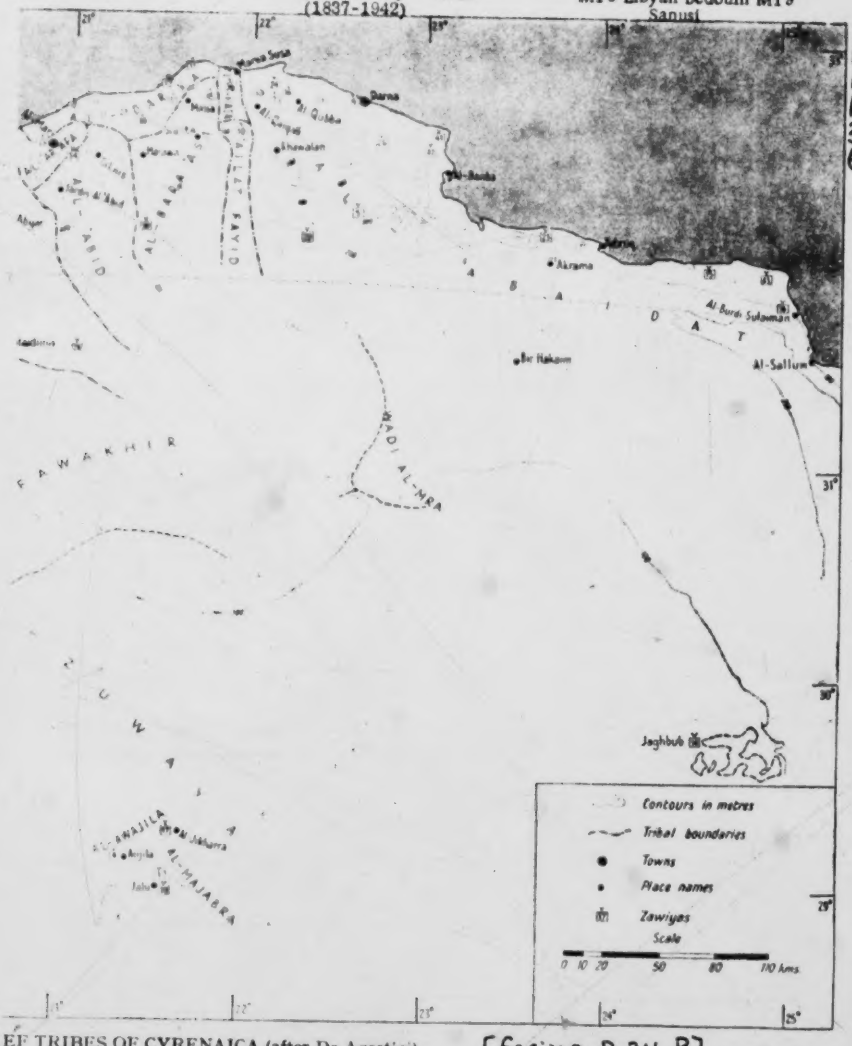


EF TRIBES OF CYRENAICA (after De Agostini) [facing P. 34, B]

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

Europeans consider to be a low level of civilization. They do not feel the need for expensive roads and ports, electric light, wireless sets, telephones, schools, churches, newspapers, and so forth; and clearly their economy could not support them. Time and again colonists, tempted from their homes by the short sea routes and the wooded plateau, have settled in the country and dispossessed the Bedouin, but in the end it is the Bedouin, and not the colonists, who have survived. When one looks at the massive Phoenician, Greek, Egyptian, and Roman ruins and the already half-ruined Italian towns, villages, and farms, and then on the flimsy tents of the Arabs, one cannot but reflect that the race is not always to the swift nor the battle to the strong.

III

Even in the steppe country it is difficult to find a Bedouin *naja'*, camp, for the camps are pitched in hollows and on the slopes of wadis and their feeders for shelter from rain and wind and too many visitors. On the plateau they are hidden in the forest. One cannot, therefore, make more than a very approximate estimate of the population of any part of the country, or of its distribution, by bare observation. It can, however, be said that at present the country is underpopulated and that the population is badly distributed between town and country, the urban part of it, which is almost entirely unproductive, being too large in relation to the whole.

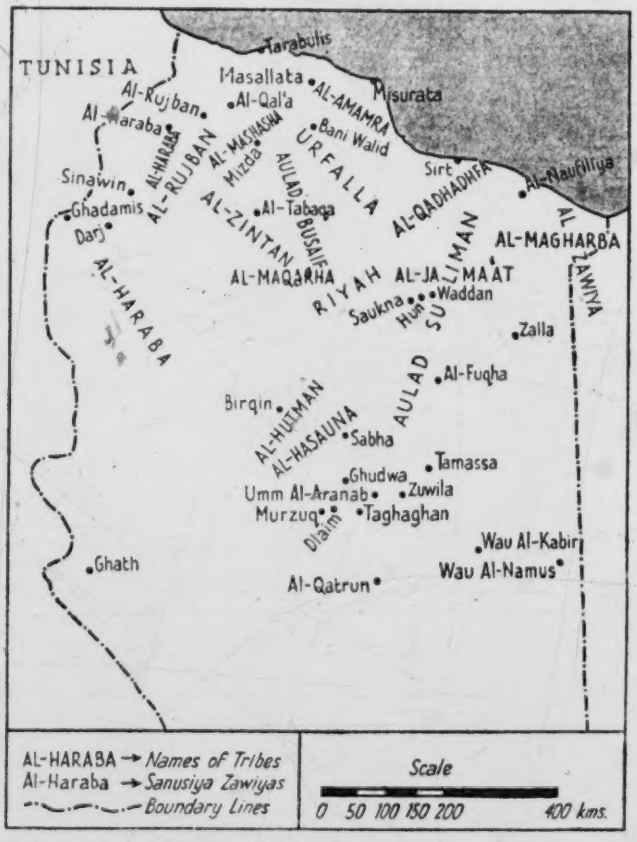
There have been a number of estimates of the population by early travellers who visited the country in Turkish times. They had to make a guess at the population figure, aided by Turkish censuses. It has been suggested on the basis of their reports that the country then supported round about 250,000 souls.[1] The Turkish census of 1911 gave the population as 198,345, excluding Kufra.[2] Taking into account the various estimates which were made during the Italo-Sanusi wars, in the interval between them, and since, it may be said that to-day the total population of Cyrenaica is probably round about 200,000, of whom about a quarter live in the towns, the remainder being tented Bedouin and a few thousand oasis dwellers.

[1] Dr. Gotthold Hildebrandt, *Cyrenaïka als Gebiet künftiger Besiedelung*, 1904, p. 317.

[2] Coro, op. cit., p. 20.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

spond different social statuses. Some are classed as *Marabtin bil baraka*, 'client tribes with the blessing' or *Marabtin al-Fatha*, 'client tribes of the prayer', and they often claim to be Sharifs. These 'sacred' tribes, such as the Aulad al-Shaikh and most of



The Chief Sanusi Bedouin Tribes of Tripolitania.

the Masamir and Farjan, live among the *Sa'adi* as equals in virtue of the prestige they derive from their descent, or supposed descent, from saints, though the free tribes do not regard them as quite like themselves. Their ancestors are almost invariably believed to have come from the west, Morocco, Algeria, Tunisia, or Tripolitania. This move of pious men to

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
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nation, was common hostility to outside interference, an ingredient supplied in measured quantities by the Turks and copiously by the Italians.

III

The rudiments of Islam which the Grand Sanusi found in Cyrenaica made his teachings acceptable, delivered as they were without embellishments, to the Bedouin of the country, and the Marabout tradition which he also found there made him personally acceptable to them. His chief difficulty must have been the rivalries between tribe and tribe and between tribal section and tribal section down to the smallest sections. This difficulty was overcome by transferring the centre of the Order to desert oases, where it could not become identified with any particular tribe, and by distributing its lodges impartially throughout the tribal territories.

Of the forty-five zawiyas belonging to the tribes of Cyrenaica proper (including al-Naufiliya and excluding the Kufra lodges) probably twenty-one were founded before 1860 or during the lifetime of the Grand Sanusi, twenty-two during the lifetime of Sayyid al-Mahdi, and two when Sayyid Ahmad al-Sharif was Head of the Order.

A high proportion of the lodges of the Order in the time of the Grand Sanusi were along the line of oases on the 29th parallel, for to the lodges of the Cyrenaican oases on that line must be added those in the oases of the Sirtica, Zalla, Saukna, Hun, and Waddan, all founded round about 1855, and probably that in al-Fuqha also. Lodges were early planted in the oases partly on account of their importance as caravanserai and trading centres, partly because the oases-folk were more tractable than the Bedouin, and partly because the stability of these centres gave greater opportunity for corporate religious life. The Sanusiya certainly made a deeper religious impression on the peoples of the oases than on the Bedouin.

It will have been noticed also how few of the Sanusiya lodges were founded in the towns of North Africa. There are no lodges in the towns of Egypt and though the Order counts many followers in the towns of Cyrenaica and is politically dominant in them it has only one zawiya in each, Banghazi, Darna, and al-Marj; and that at Banghazi, the capital of the country, was

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

only founded about 1870. The Sanusiya lodge in Tripoli town was not built till 1882. It must, however, be remembered that in Turkish times Banghazi and Darna were little more than villages and al-Marj only a military post and that, as already explained, their inhabitants were foreigners, either Jews or immigrants from Tripolitanian towns who were generally affiliated already to other Orders. Moreover, the Turkish administration functioned from these centres, and that alone would have prevented the Grand Sanusi from making them the headquarters of his mission. There could not be two governments in one large village, especially as the Grand Sanusi disapproved of the Turks and they were suspicious of him. Also the presence of the Turkish Government in the towns ensured order and some, even if very small, opportunities for education and religious instruction and services, and Sayyid Muhammad bin 'Ali al-Sanusi had settled in Cyrenaica with the express purpose of reviving the faith and raising the culture of the totally illiterate and almost heathen Bedouin, whose contact with the towns was negligible. The social functions carried out by the Sanusiya lodges in Cyrenaica were more consistent with settlement among wild tribesmen than among peaceful citizens. Propaganda of the faith, educational work, cultivation of gardens, settlement of disputes, provision of shelter, hospitality, and security to travellers, and of refuge for the pursued, the weak, and the oppressed are all functions especially appropriate to tribal and barbarous conditions of life

The Order was based on the tribes and not on the towns. The lodges were founded by tribes or tribal sections and the tribes or their sections regarded them as tribal institutions. Al-Qasur zawiya was not just a lodge of the Order in 'Abid tribal territory. It was the 'Abid zawiya; just as al-Marj was the 'Arafa zawiya, Shahhat the Hasa zawiya, and so on. The tribal system and the Sanusiya organization interpenetrated. The Sanusiya gave to the tribes a national symbol and the tribes participated in it through their lodges. It was the combination of a common organization with representation that allowed for tribal allegiances and rivalries which provided the Order with sure foundations.

So much was the Sanusiya organization based on the tribal system that the distribution of the lodges may be said to

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
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*795 423 springs and gardens there were properties of the Order, for such sites were particularly suitable for settlements of its Brothers since, unlike the Bedouin, they were sedentary and house-dwellers. In the semi-desert the Order owned, or part-owned, many of the best wells. In the oases of the 29th parallel and in the Archipelago of Kufra it owned extensive gardens and shares in springs and many thousands of date-palms. As it was a country and Bedouin Order its urban properties were inconsiderable: a few houses, mostly used as shops, in Banghazi, Darna, and al-Marj.

*795 • 361 Anyone who studies the distribution of the Sanusiya lodges in Cyrenaica will observe that they were placed where he might expect them to have been placed on a politico-economic plan. A very large number were, as I have mentioned, built on Graeco-Roman foundations, and they were constructed on important caravan routes, on small inlets in the coast to command schooner trade, and in strong defensive positions. They were distributed to cover all the more important tribal aggregates, and the principal lodges were built at the centres of tribal life, as is especially evident among the southern nomads, who concentrate in summer time at such points as al-'Azziyat, al-Makhili, al-Nayyan, al-Qatafiya, and al-Naufiliya. In other words, where the Greeks and Romans and Turks found it convenient or essential to build villages and posts was where the Sanusiya established its lodges. Later the Italians used many of the same sites for their administrative and colonist settlements.

*795 434 On assessments made by the Italians in the early days of their occupation, in 1913 and in 1919, for twenty Cyrenaican lodges of the Order it can be reckoned that their total annual revenues were about 150,000 Lire. On this basis, as those assessed were representative, a rough estimate of the total revenue of all the lodges in Cyrenaica would be about L. 400,000 or 10,000 Pounds Sterling at the 1919 rate of exchange. Of the lodges for which assessments were made, those with the largest revenues were al-'Azziyyat, al-Qasur (L. 15,000), Msus (L. 20,000), and al-Tailimum (L. 20,000). The surpluses sent to the Headquarters of the Order were estimated for only eight of the zawiyas, and in these eight cases the surplus amounted to rather under a third of the total revenues. Gen. Rodolfo Graziani

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
Cyrenaica

Telescoping of names, and fusion of names, taken together, can account for the fixity of the genealogy to a large extent. In addition, lines which showed every sign of normal development at one time, have petered out completely, even after they have sometimes assumed the status of tertiary segments. Conditions under which this is likely to happen are not difficult to envisage. If hearsay evidence is correct, disease, when it strikes in the desert, might rage in a camp like wild fire, bringing death to many, but not spreading to other camps, because the camps are so far apart. Even in springtime when men and beasts are together in the pastures, and the larger summer camp has split into four or five smaller ones, the distance between camps may still be a few miles. In summer, when camps are concentrated on the large watering points, the distances between them are considerably more. Disease, therefore, does not spread from camp to camp as rapidly as one might expect in such primitive conditions of living. In 1949 a number of men of a small camp died within a few days of each other. Bedouin opinion attributed these deaths to an allegedly false oath sworn by the deceased a year earlier. Medical opinion ascribed them to filth in a well which the deceased had been cleaning before their illness. In any event, a thriving line of a lineage was wiped off the genealogy. The portion of the Dawwas genealogy shown on this page shows a similar process at work. Again, to give another example, the Nasr section of the Magharba tribe once included six tertiary sections, not four as are now given. Two of these six sections are now represented by only four men of whom two are too old and decrepit to have heirs any longer, and are unmarried in any case; a third, whose wife has long passed child-bearing age, had two sons, but both died before marriage; and the fourth, a very poor and old man, has only one daughter, and is a widower. Three of the four now live with their collateral tribal section, Madhkur, and count themselves members of this group. That they once belonged to two different groups might have passed unnoticed were it not that two elders of the Madhkur section insisted that they should be correctly placed and their entire genealogies be recorded. The younger men argued that although they were aware that the two groups named Farjiani and al-Khadhar at one time